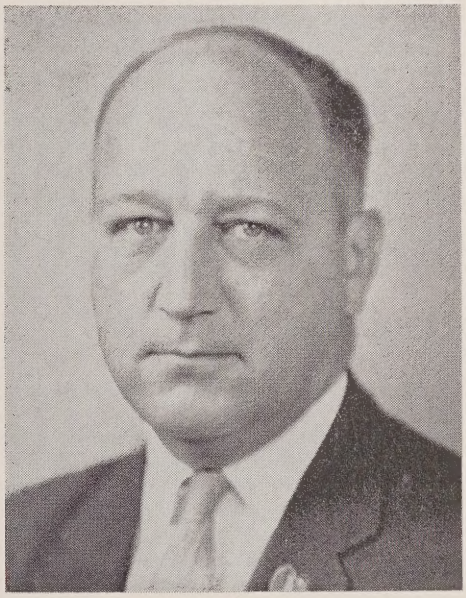
THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 6 APRIL, 1962 NO. 2



Paul Vernon Vogan, 32°
Newly Elected Venerable Master,
New Bern Lodge of Perfection No. 6

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, April 9, 1962
8:00 P.M.

SPRING REUNION

April 10th, 11th, and 12th, 1962

THE BAGPIPE

Issued Month except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Asst. Editor*
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Volume 6 Number 2
New Bern, N. C., April, 1962

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Junior Warden	T. C. Fitzgerald
Orator	Howard B. Constant
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Almoner	W. C. Chadwick
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Expert	Harvey Daniels
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Tiler Emeritus	Bradley Hanff
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Trustee	Harry Lipman

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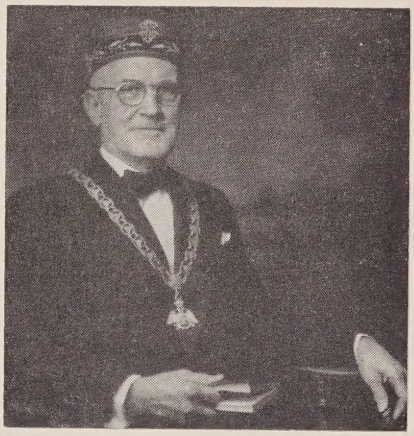
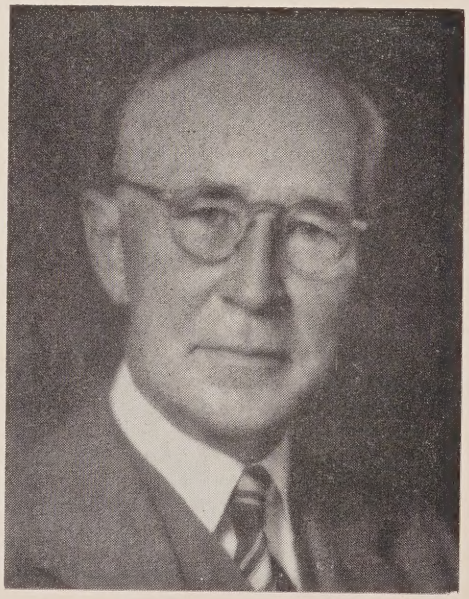


Claud F. Young, 33°
Grand Secretary General



Thomas J. Harkins, 33°
Sovereign Grand Inspector General in N. C.

ALLEGIANCE

The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to the Supreme Council of the Thirty-third Degree, the Mother Supreme Council of the World, whose see is at Charleston, in the State of South Carolina, of which Luther A. Smith, 33° is Grand Commander, Claud F. Young, 33° is Secretary General, Thomas J. Harkins, 33°, Past Grand Commander is Sovereign Grand Inspector General in North Carolina, Robert L. Pugh, 33° is District Deputy Sovereign Grand Inspector General.

GREETINGS

To All Scottish Rite Masons

Wherever Dispersed Throughout the World

You are cordially invited to join with the Co-ordinate Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of New Bern, Orient of North Carolina, in their

SPRING REUNION

April 10, 11 and 12, 1962

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

In becoming a Thirty-second Degree Mason, not only do we find it a wonderful adventure in friendship, but it gives us an entirely new enthusiasm for Masonry. It makes an unforgettable impression to be so often surrounded by so many likeminded men, all seeking a better way of life and a greater closeness to all that is most worthwhile. Knowing how very much Scottish Rite can mean to a Blue Lodge Mason, we seek to "open this door," to as many as can qualify to pass through. You can help by guiding your friend to this door. He will be a better man for the philosophy he can find in our Rite; richer because of his larger circle of friendships; and happier, whatever his age, because of the frequent opportunities available to him to associate with men of high standing and character—men who have a common background of a mutual reverence for things Divine in life. We may not all of us like organizing big classes—but, is it not justified if we can stimulate a new enthusiasm for Masonic teachings; revitalize a desire for more spiritual understanding; and help to better coordinate the feeling of brotherhood in men's hearts?

GET THAT CANDIDATE!

Sincerely and fraternally

Secretary

MAUNDY THURSDAY

8:00 P.M.—April 19, 1962

EASTER SUNDAY

7:30 A.M.—April 22, 1962

New Bern Chapter Knights Rose Croix No. 5, Ancient and Accepted Scottish Rite, Scottish Rite Temple New Bern, N. C.

PROGRAM

Maundy Thursday

April 19, 1962—8:00 P. M.

TENEBRAE

"It is the hour when the veil of the Temple was rent in twain; when darkness reigned and consternation oppressed all the earth; when the Flaming Star was eclipsed and the shadow overcame the Light; when the Columns, and Working Tools of the old Masonry were shattered, and when the Cubical Stone sweated water and blood; the instant when the World was lost."

Call of Chapter—To Labor
Edward C. Howard, 32°, K.C.C.H., Wise Master, Presiding

Prayer—W. L. Adams, 32°, K.C.C.H.

Remarks

"Calvary"

Address—E. P. Blair, 33°

Call of Chapter—To Refreshment

Mystic Banquet

Ceremony of Extinguishing the Lights

EASTER SUNDAY

April 22, 1962—7:30 A. M.

BREAKFAST

Lux e Tenebris

"The Moment when the word was received; when the Cubical Stone was changed into the Mystic Rose; when the Blazing Star reappeared in all its splendor, the Columns of the Temple were reestablished and the Working Tools of Freemasonry were restored; when the True Light dispelled the Darkness, and the New Law began to rule upon the earth."

Call of Chapter—To Labor
Edward C. Howard, 32°, K.C.C.H., Wise Master, Presiding

Remarks

Call of Chapter—To Refreshment

Mystic Banquet

Ceremony of Relighting the Lights

Benediction

Maundy Thursday and Easter Ritualistic Team

Edward C. Howard, 32°, K.C.C.H. Wise Master
Paul Vogan, 32°_____Senior Warden
George G. Smith, 32°___Junior Warden
W. L. Adams, 32°, K.C.C.H.___Chaplain
James E. Blaylock, 32°, K.C.C.H. Master of Ceremonies
Albert Gianotti, 32°, K.C.C.H.__Expert
L. T. Barrington, 32°, K.C.C.H. Ass't. Expert
Lloyd T. Gillikin, 32°____Guardian of Temple
C. A. Seifert, 33° _____Recorder

"The meetings of Maundy Thursday and Easter Sunday, are indispensable. Even if a Knight be alone in a place, he must, in spirit at least, meet on the former day with his brethren. If a Brother be traveling and meets another on the road, they are obliged to go to some convenient place to perform this duty. If two Knights live within twenty miles of each other they must meet and celebrate the mystic supper."

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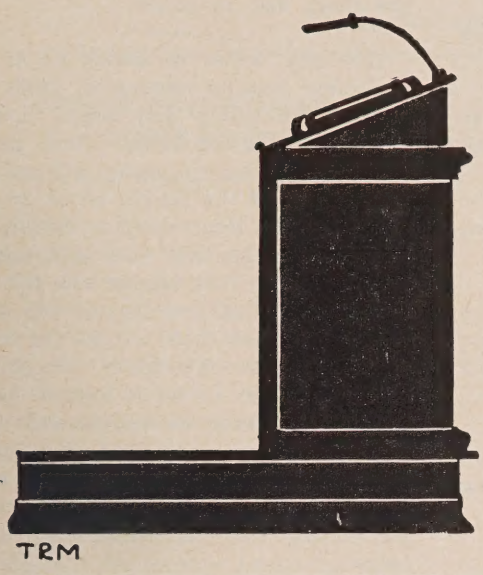

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

WHY TAKE THE SCOTTISH RITE DEGREE?

Almost every Master Mason who is invited or afforded an opportunity to petition for the Scottish Rite Degrees naturally raises the question in his mind, "Why should I take these degrees of the Scottish Rite?"

It is a fair question and quite appropriate for him to ask it, as it is of utmost importance that the prospective initiate have a clear and definite understanding of what the Rite stands for and is endeavoring to accomplish. Herewith, though of necessity brief, are set forth the aims and purposes of the Scottish Rite, its history, organization and government.

Scottish Rite degrees are a continuation and expansion of the three Blue Lodge degrees, and enable the initiate to grasp with greater significance the real purpose and meaning of Masonry. They are an extention of the Masonic search for knowledge and truth and give one a better understanding and appreciation of his Blue Lodge.

The breadth and scope of Freemasonry down through the ages is so extensive that few men have the time or the opportunity to investigate, analyze and understand its symbolism.

Herein lies largely the value of the Scottish Rite to the ordinary busy Mason. In the Scottish Rite that investigation and analysis of hidden meanings has been done for him and the substance and thought made clear.

Men of great minds and talents have delved into these hidden mysteries of the past, and the fruits of their researches are embodied and presented in the twenty-nine beautiful and impressive degrees of the Scottish Rite. A considerable number of these degrees are exemplified dramatically, reproducing insofar as scenery, costumes, lighting effects and music permit, the actual scene of the theme and its historical habitat.

Because trained ritualists make clear and understandable the great truths and allegories of Masonry, the result is most satisfying to those earnestly seeking more Masonic light.

"If every one of the 5,000,000 Masons in America should carry into the world of politics, economics and citizenship the principles and usages he recognizes and conforms to in the Lodge, Masonry could do more than all other combined influences to convert our country into an ideal republic where justice, equity, and fraternity, would replace ignorance, vice, poverty, bitterness, and strife."

THE ART OF HAPPINESS

You can't pursue happiness and catch it. Happiness comes upon you unawares while you are helping others. The philosophy of happiness is pointedly expressed in the old Hindu proverb which reads, "Help thy brother's boat across, and lo! thine own has reached the shore."

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Bagpipe Skirls

Dear Brethren,

In 1960, New Bern celebrated its 250th anniversary. In March of this year, it held a Civil War Centennial Celebration at which time all of us New Bernians got a refresher course in history and the "Battle of New Bern." This month the bagpipe and I celebrate our Fifth Anniversary with THE BAGPIPE. Compared with the two afore mentioned events, that makes us infants right on. But, the bag figures that with the fifty concerts he has given, he has blown approximately 45,000 notes, has consumed many cubic inches of air from his master's lungs, has worn out at least one typewriter ribbon, and has caused the master to read and sort somewhere in the vicinity of 20,000 jokes, quips, and wise sayings. The bagpipe, knowing that I edit another short column each month, as well as a weekly publication, insists on opening with the following number, with emphasis being placed on the last line of—

A Dissertation On Stones

It is said that in Brazil members of different trades and professions wear rings to show their vocation. The doctor wears an emerald, the lawyer a ruby, and engineers wear sapphires. Professors are known by their green tourmaline rings and dentists wear a topaz.

The idea has merit and could be adopted in this country.

A dairyman could wear a milkstone; an undertaker, a tombstone; architects, a cornerstone; and politicians, a blarney-stone. Burglars could identify themselves with a keystone; stockholders, a curbstone; laundrymen, a soapstone; borrowers, a touchstone; surgeons, a bloodstone; policemen, a paving-stone; cobblers, a cobblestone; beauties, a peachstone; motorists, a milestone; lovers, the moonstone; and publication editors, a GRINDSTONE.

The man had been pulled over to the curb for speeding. The officer, pad in hand, approached the car.

"O.K., you," he snapped, "what's your name?"

"Aloyiscious Gloustershire Merkowitzskyvitch," the driver replied.

"Well," the cop said, pocketing his pad, "don't let me catch you again."

Taxes could be a lot worse. Suppose you had to pay tax on what we think we're worth.

One of the greatest labor saving inventions of today is tomorrow.

A new book titled, "100 Ways to Serve Humanity" is said to be selling like hot cakes in the better cannibal book stores.

Some folks ride a friendship just like they ride a streetcar; it has to be going their way.

There are obviously two educations. One should teach us how to make a living. The other should teach us how to live.

An unpredicted cold spell caught an elderly gentleman without firewood. His neighbor was amazed the next morning to see the old man, dressed in his nightshirt, vigorously chopping kindling.

"Why are you clad so scantily this cold, snowy morning?" questioned the neighbor.

The old-timer never missed a lick with his ax as he replied, "For the last seventy years I have always dressby a fire, and I'll be dadgummed if I'm going to stop now."

SAD FACT — Little snax — Bigger slax.

Among the English language's many puzzling words is "economy" which means the large size in soap flakes and the small size in autos.

One day, while on safari in Africa, a hunter became separated from the rest of his group and began making his way back to camp. Just as he was approaching the camp, a huge lion walked out of the jungle about 20 feet away. As the lion tensed to spring, the hunter fired his last shot and missed. However, the lion leaped too far and landed about ten feet beyond the hunter. The hunter then ran to the camp.

Thankful for his lucky escape and determined not to let it happen again, the next morning the hunter went back of the camp and practiced shooting at close range. Suddenly he heard a noise in the brush and walked over to look. There was the lion—practicing short leaps.

Overheard: Uncle Josh was a miser if you ever saw one. He wasn't much fun while alive, but he sure made a wonderful ancestor.

Until the Reunion, April 10-12, remember—"The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame."

Your piper,
PAUL STEVENS

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"With Mouth To Ear"

Clyde McCarver, 32°

DIVINE AND HUMAN COOPERATION

Clyde McCarver, 32°

Workers! That is a characteristic work of Masons, coined out of their own experience, and descriptive of the life of a Mason. The Trestleboard from which he gets his designs for the work of the day emphasizes the virtue of work. It pronounces a benediction on all useful and disinterested service.

We are part of a great working universe which is as hard at work today as it was in the beginning. One of the key words of Masonic labor is the word "together." No man is an island unto himself. The more one knows Masonically; the more one finds to do in his labors. It is this togetherness which is the secret of strength and progress. Great is the power of cooperation and combination! It is this principle of combination that I want to call our attention to just now: Cooperation with the Great Architect of the Universe. We can either work with Him or join the group who cause confusion in the Temple. He has made himself dependent upon the fidelity and cooperation of His human children. The unit of power in Masonry is not the Architect isolated from the craftsman, nor the craftsman isolated from the Architect. Not two, but one, belonging together and working continuously. The Architect quickening and inspiring the craftsman with His power and spirit, and the craftsman opening his life to be a part of the Divine life of the world. It is this working together with God that is the condition of all true progress in Masonry, and all of life for that matter.

Life itself is an invitation to share with God His thoughts and activities. Tennyson said that if he could but understand the flower in the wall, all in all, he could understand what God is like.

Clyde McCarver, 32°

That is just what Masonry is about! To think the thoughts of God, to know His will and purposes, Nature is ever offering inducements to enter into a glorious partnership with Him where the profits are a hundred fold. It would appear that we are but at the beginning of the marvels of scientific revelations. Though man can create no new forces, yet with those that do exist he can do wonders. Nature is ever willing to teach, but man must show some eagerness to learn if her secrets are to come to light.

This is also true in the spiritual world, in the culture of the soul. Now, let us be clear and frank about the matter! Do we really believe in the spiritual world of which we teach and speak as Masons? We have no doubt of the physical world about us; for, it is very real and actual to us. We see it. I believe that there is a spiritual world that is just as real as that. We can't see it in the ordinary way. It is where the Great Architect is, where there are powers and influences that are at work and are in reach of every man and Mason. He is available to the soul that seeks Him. Faith is laying hold on God. The Masonic life is a partnership. We, then, are workers together with God. All the time Masonry is striving with us to bring us into the inexhaustable treasures of the higher life. We often seem satisfied with the lower! God is dependent on us. It is in vain for the Mason to work unless he reads the designs on the trestleboard aright. As in the world of music, so in the Masonic world, the faithful cooperation of the pupil is as necessary as the skill and patience of the teacher. The harmonious life cannot be ours unless we live in constant fellowship with the Great Architect. The fruitfulness and the effectiveness of Masonry's life is dependent on the abiding; the power is dependent on the fellowship.

One has said "God will have every wall plumb. If the wall is not plumb, it will come down. The sun will not have it. The stars will be annoyed by it. The universe is offended by it and anything that will not stand the test of geometry. God will have things square, upright, and real. If they are not, He will tear them down and throw them away." In the building of the Temple let us see that the walls are plumb; its stones truth and righteousness, peace, love, and good will. For unless the Lord build the house, they that do build, build in vain!

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HERE, THERE AND YONDER

"JOURNEY TO NOWHERE"

By E. P. Blair, 33°, Vanceboro, N. C.

This heading is from a paragraph in "Sports Illustrated" for November 13, 1961. It seems that there is now a cruise you can take that starts for Bermuda, but will never arrive there. It is a two-day affair that never arrives where it is going and it costs less than one-hundred dollars. The ship goes out into the Atlantic about 250 miles and then turns and heads for home again. No one can deny that it went in the direction of Bermuda. It gives everyone the chance to say that "he decided to go towards Bermuda."

This is an excellent description of modern life. We talk about things we want to do and many places we want to go, but the costs are too heavy and the distances too far. We are always taking the cheaper cruises that start in the right direction, but soon heads for home. Our generation has announced many high sounding goals that were quietly forgotten. Is it so much easier for everyone to build fall-out shelters than it is to work for or to marshal World Opinion for Disarmament? We make many brave announcements from time to time, but we really are not going to Bermuda, we are just going in that direction. We are not really going anywhere, just standing still.

If we look at our own lives, we can see all too clearly what I mean; many of us have been making these bargain cruises all of our life. So few never actually finish a single voyage. We have started many times to build towers, but we soon ran out of materials. We have made many gestures toward Bermuda, but really it was a "Journey to Nowhere".

Actually, this is another one of the many reasons why I believe that every free-Mason should take the Scottish Rite, for I sincerely believe that it is not a "Journey to Nowhere", but to the "Bermuda" of a richer and fuller understanding of our relationship to

E. P. Blair, 33°, Vanceboro, N. C.

our neighbors and to our God. We have made some wonderful gestures in the first three degrees; but we are not really going to Bermuda unless we continue our Masonic education. For we will actually wind up coming back home just turning around and our voyage will be incomplete. In the Scottish Rite, you really do go to "Bermuda" in the sense of its beauty, glory and significance. One will surely want to go all of the way if he starts the cruise in the 4th Degree. We are continually reminded to look upward to a God, no longer a God held in mystery that comes out only at intevals, to seemingly crush a suffering humanity, but a good, kind and beneficent, God that is merciful and everlasting. One who feels for us and responds to our needs. We are continually taught to be aware of his presence in and around our lives.

The Scottish Rite does not put the primary emphasis on the nation, as important as that is; neither does it put the emphasis on the Creed or Sect as important as they are. The emphasis in Scottish-Rite Masonry is put on the INDIVIDUAL, YOU, YOURSELF,—next to God—the worth and welfare of the human being is most important. This must give us hope for without it, there would be little to live for. The history of changed governments, institutions and societies is the history of changed men.

I know that the Scottish Rite can and will change men. Many times I have seen men changed there. It has had a tremendous influence upon me. I am sure that I have observed many individuals coming a little closer to themselves and to their God through the chamber of reflection within the Scottish Rite.

Yes. my Brethren, Scottish-Masonry is not a "Journey to Nowhere", but rather a wonderful pilgrimage to a glorious "Bermuda", where a person can see himself for what he is, for what he can do and for what he can become. Therefore I commend to all Free-Masons this voyage to "Bermuda" and not the "Journey to Nowhere". For in this "Bermuda" of the Scottish Rite, you are closer to yourself, to your family, to your neighbor, and to your God than ever before.

See you in New Bern, April 10, 11, 12.

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DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

The Onslow-Lejeune Scottish Rite Club held its spring meeting on March 5 (a little early for spring, but timed just right for its purpose) in the Duchess Restaurant in Jacksonville. The program for this meeting was confined entirely to business and, although less than the desired number were in attendance, there was some lively discussion on various items.

It is already assured that this area will be better represented in the April class of candidates than was the case in November, but it is too early to say just what the degree of improvement will be. As is usually the case, the April Reunion will coincide with some Marine Corps maneuvers, and that is going to cut our potential to some extent. However, Club President Ed Rader, Membership Chairman Jesse Vail, and other club members are working very diligently to overcome this handicap. There will still be a few days left when this issue of THE BAGPIPE reaches you, and President Rader urges all club members and other Scottish Rite Masons to get in those last few valuable licks before Reunion.

During the meeting various committees were assigned to assist Brother George Roberts with last minute arrangements for the Ladies Night Party on March 8.

I happened to be on the road the day Col. Glenn took his jaunt through space, and I avidly followed his progress on the car radio. When he made his first pass over Africa I came up behind some slowmoving cars. Before I could get around them he was over Australia. He went halfway around the world while I was stopped for lunch. He was making three hundred and fifty miles to my one. He went further in one minute than I went all day. He was moving on.

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REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

When my family goes off for the weekend I only take along the bare essentials, but Mary Frances and Ann pack so much that you'd think they expected the house to burn down during our absence. Consequently, I have to paw through one suitcase full of ladies' wear in order to find my shaver, rummage through another suitcase full of assorted cosmetics in an effort to locate my toothbrush, and explore still more articles of luggage in search for underwear, socks, etc. These ordeals not only sorely try my patience, but I am also always subjected to severe criticism by the ladies because I allegedly get everything out of place.

I decided to lick this situation the other weekend, and I got out my own little suitcase and did my own packing. I informed the ladies that they could hold their luggage in complete privacy and that they should accord me the same courtesy with respect to my bag. They somewhat haughtily acceded to these arrangements, and we sallied forth.

Lo and behold . . . on the following morning I was able to locate my shaver and such with no trouble at all, and, armed with appropriate items of toiletry, I repaired to the bathroom. Upon returning to the bedroom I was quite shocked to discover that there was no place to pack my belongings, my suitcase having been stuffed with feminine apparel during my brief absence. Naturally, I made immediate inquiry to ascertain the reason for this unseemly usurpation of cargo space, and I was quite curtly informed that the other luggage was already filled up and that my lone bag had been selected to accomodate the overflow.

I distinctly recalled that our luggage had been adequate when we left home, and it did not seem reasonabe to me that any overflow should occur so suddenly and in such bulk. However, I sensed that the atmosphere was icing up and I discreetly refrained from any further comments on this particular subject. I just stuffed my things about in the various suitcases in the manner in which I had so long been accustomed, and I silently resolved that our next excursion from home would find us with still another suitcase in the boot of the car—an empty one to take care of the overflow.

NOTICE

At our regular meeting on the night of March 12, 1962, the Brethren present voted unanimously to raise the dues from $7.00 to $10.00 per year as follows:

New Bern Lodge of Perfection	$4.00
New Bern Chapter of Rose Croix	2.00
New Bern Council of Kadosh	2.00
New Bern Consistory	2.00

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TO THE CANDIDATE

You are about to enter the Scottish Rite of Freemasonry, having been chosen by your Brethren for that high honor. It is not an idle step. Scottish Rite Masonry is a philosophy of life, teaching the relations which you should sustain toward your fellow men, as well as your relations to God, and thus the ceremonies should be approached reverently, and with earnestness of purpose. If you have any other purpose than making more of yourself as a man—a better citizen, and a more useful member of society—you are making a mistake in knocking at these portals. The Fatherhood of God and the Brotherhood of Man are emphasized in these degrees, and the student of the philosophy of the degrees as unfolded in the presentation, may receive a lot of pleasure and much profit out of them, but it is up to you. "There is no royal road to learning, and there is no royal road to the mysteries of the Scottish Rite." It is an individual matter, and if you would be more useful to yourself and your community, and to the Rite, you must do more than merely listen to the unfolding of the lessons of the degree. The Light, you must carry out into the world with you, and exemplify to those about you the beautiful lessons taught. If they are not put into effect in your life and character they are but so much "sounding brass and tinkling cymbals." The opportunity is before you to make of yourself a Mason to whom your friends and neighbors will point as one worthy of the name.

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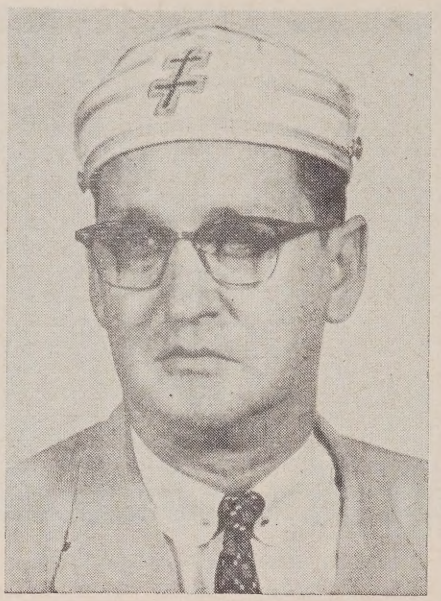
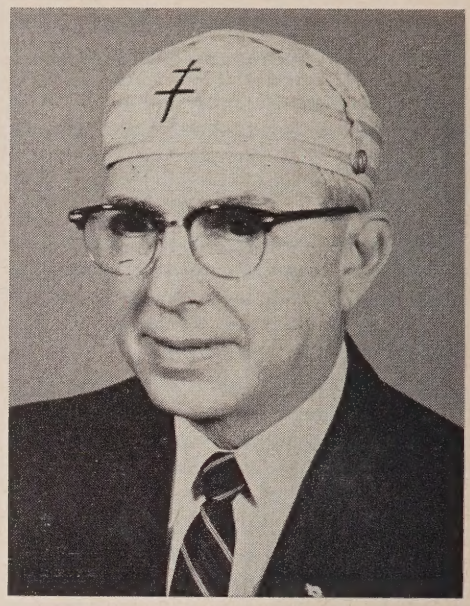


Chas. T. Midyette, Jr., 33°,
Director of Work



William C. Moore, 33°,
Assistant Director of Work

PROGRAM SCOTTISH RITE REUNION

APRIL 10, 11, 12

PLEASE ENTER AUDITORIUM BEFORE DEGREES START

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Stage Director, A. A. Kafer, Jr., 33°
Ass't. Stage Director, Tom Brown, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, April 10, 1962

10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy.

10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, T. J. Mitchell, L. T. Barrington, D. Elmo Jones, J. E. Blaylock, Paul V. Vogan, Andrew Murphy, Ira Stephens, W. R. Stanley.

11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 32°, K.C.C.H., Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.

12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, J. G. McDaniel, Paul Vogan, R. L. Pugh, Nat Baxter.

1:00 P.M. —Luncheon.

2:15 P.M.— 8°—Intendant of Building. Earl Noe 32°, Master of Degree Assisted by Neal Windley, Al Conway, Cooper Chadwick, Leonard Daniels, Tommie Avery.

3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by H. J. Carpenter, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, Roy McKeithan, L. T. Barrington, C. T. Potter.

4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, Master of Degree. Assisted by L. E. Lancaster, E. P. Blair, Neil Vester, Miller Bassnight, J. L. Ashley, A. F. Wood

4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Bernice Branch.

12°—Communicated.

5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett.

PROGRAM SCOTTISH RITE REUNION (Cont.)

6.30 P.M. —Dinner. Ceremony of Presentation of caps to new K.C.C.H.'s and Thirty-Thirds.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, William L. Flowers, James E. Blaylock, M. L. Barfield, Andrew Murphy, Howard B. Constant, W. R. Stanley

Wednesday, April 11, 1962

9-15 A.M.—15°—Knight of the East. C. A. Seifert, 33°, Master of Degree. Assisted by A. T. Willis, Jr., Guy C. Langston, Raymond Legett, John A. Johnson, R. L. Pugh, C. Wallace Jackson, N. M. Baxter

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Charles T. Midyette, Jr., 33°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and A. A. Kafer, Jr.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, R. L. Pugh, L. E. Lancaster, Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, C. A. Seifert, Paul V. Vogan, W. H. Scott, Cecil Harmon, W. L. Adams, L. T. Gillikin, Guy C. Langston.

—22°

23°

Communicated.

24°

25°

5:20 P.M.—26°—Prince of Mercy, Reynold S. Davenport, 32° K.C.C.H., Master of Degree, Assisted by E. W. Williams, J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, Herman Robert Scott, and Joseph S. Lane.

6:30 P.M. —Dinner. Memorial Service for Brother Garrason A. Farrow, 32°, K.C.C.H.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, Stacy Lupton, R. B. Gerock, A. T. Willis, Jr., Raymond Leggett, Lloyd Gillikin.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Clifton E. White, Samuel A. McPherson, Jr., Frazier L. Miller, Walter T. Kirby, Wilborne M. Smith, John A. Sawyer, Ray Piasecki, Clyde Garrett, Irvin Weatherly, Tom Brown, W. T. Hawkins.

Thursday, April 12, 1962

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: S. A. Griffin, 32°, K.C.C.H., Master; Assisted by Herman Barnes, Marvin Evans.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H., Master; Assisted by Paul Bailey, S. L. Jenkins, Jr., Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock.

12:00 P.M. —Luncheon.

1:30 P.M.—31°—Inspector Inquisitor. E. W. Paul. Sr.. 33°, Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, Lambert Morris, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, L. T. Barrington, Chas. T. Potter, V. J. Spivey and Warren H. Coolidge.

3:30 P.M.—32°—Master of Royal Secret. Bruce H. Johnson, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Nelson Banks, T. Bruce Boyette, Francis W. Clark, Edward C. Howard, R. L. Pugh, George G. Smith, Albert T. Willis, Jr., L. T. Gillikin, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. L. Bundy.

6:30 P.M. —Dinner.

EXPLANATION OF THE DOUBLE-HEADED EAGLE

Thousands of Masons wearing the symbolic double-headed eagle in rings and pins perhaps do not give a thought to the origin of the emblem.

In Mackey's Encyclopedia of Freemasonry we find that the eagle with extended wings has for thousands of years been deemed of imperial power. Marius, the Consul, first consecrated the eagle to be the sole Roman standard at the head of every Legion about 8 B. C. Later on the double-headed eagle naturally became a representative of a double empire.

Upon the division of the Roman dominions into an eastern and a western empire, later becoming the Holy Roman Empire, the double-headed eagle was assumed as an emblem; one head supposing to look toward the west and Rome, the other to the east and Byzantium. Upon the dissolution of the empire, the emperors of Germany assumed the double-eagle as their symbol and placed it on their arms. Russia later adopted the eagle.

Now, Mackey says, we find the double-headed eagle first being introduced as a symbol of Masonry in 1758 when the Council of Emperors of the East and West was established in Paris. That Council had a ritual of 25 degrees, all of which are now contained in Scottish Rite Masonry. Subsequently a similar body was organized in Berlin and adopted by the Grand Lodge of the Three Globes.

Frederic II, King of Prussia, who was head of the Ancient Accepted Scottish Rite, is said to have merged this organization into his own Rite, adding to its 25 degrees 8 more, thus making the 33 degrees of which the Rite now is composed. The double-headed eagle was then adopted as the symbol of the Thirty-third and ultimate degree.

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ONSLOW LADIES NIGHT

Reynold Davenport

The Onslow-Lejeune Scottish Rite Ladies Night was scheduled several weeks prior to Reunion this spring in an effort to stimulate some early activity. On Thursday night, March 8, Brother Charlie Seifert dispatched his Ladies Night chuck wagon to the Jacksonville City Hall, and everything went off just fine. As was the case last fall, Brother Charlie and his lady were sorely missed, and we look forward to the time when they will once more grace the head table with their presence.

Fried chicken and ham took the attention of most of the participants during the first thirty minutes of the evening, following which Toastmaster Bob Kalet, 32°, introduced the current officers of the Onslow-Lejeune Scottish Rite Club and the Masters of the two Jacksonville lodges. The feminine counterparts of all these worthies likewise took their bows.

The gathering was treated to some fine entertainment by an outstanding group of youngsters known as the 'Little Tar Heel Cloggers'.

Ed Blair, 33°, of Vanceboro, was our speaker for the evening, and Brother Ed had a splendid message for everyone present. The Master Masons, the Scottish Rite Masons, and the ladies present were every one entertained and enlightened by what Brother Blair had to offer. His presentation of the wonderful truths of Scottish Masonry was preceded by and intermingled with some sparkling examples of his fine wit. Everyone thought he "stopped too soon."

Speaker's Table—Brother Ed. Blair, 33°—Speaker of the Evening giving one of his splendid talks!

Members and guests at Jacksonville party enjoy themselves!

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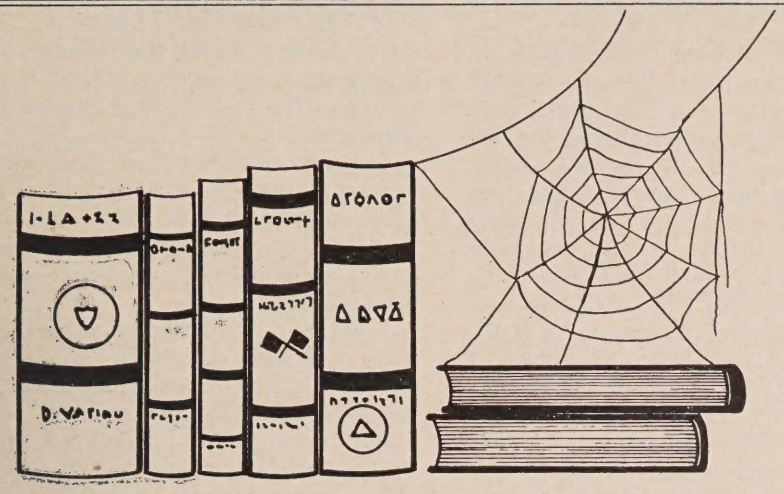

TEMPLE TOMES

FIRE ON THE ALTAR

Man has never been able to light a fire that wouldn't go out. Fire is his best friend and his worst enemy. Under control, it is his faithful servant; Wild, it is merciless and a destructive killer. Even its fumes are poisonous.

In scientific terms, fire is rapid oxidation with accompanying light and heat. In Hebrew the word for fire is "esh". In Greek, it is "pur" pronounsed "poor", and it means fire, especially lightning.

We admit this is all ominous and portentous. We love to hear the fire engines in the night, as they race through the streets with their sirens wailing and screeching. They leave us with a great sense of safety and security when they have passed our home and gone their furious way into the far distance. But when this infernal set of heavy engines roll up to our own door with its warning horns slowing to a dying moan, we are excitingly alarmed lest this enemy fire is within our gates.

Soren Kierkegaard, a mid-nineteenth century critic had his own opinions about fire. One of his polemic essays, published in the local newspaper answered the question, "Would it not be best now to stop ringing the fire alarm?" "Strictly speaking" he wrote "it is not I who am ringing the fire bell; it is I who am starting the fire".

Some of our most exciting moments have been when we were volunteer firemen. There was the fun, the danger and the challenge. That's what we're heading into right now, so, Hang On!

God's fire is different. In the first place it is a dark fire. It can burn without consuming and it can consume without burning. It is immeasurably hot and blindingly bright, consuming whatever it falls upon. At other times it is dark torment, eternally constant and searing the conscience of the dammed eternally.

We first meet with God's altar fire at the dedication of Solomon's Temple, when God answers Solomon following his speech of dedication. "Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the Glory of the LORD filled the house". Note: This fire came down, and there is no mention of smoke. Here God answers Solomon by fire in accepting the temple.

We have been asked "Why Solomon's Temple? Weren't there other temples just as great or greater? ""Yes" we answer "But Solomon's was the only non-pagan temple, and the only one acceptable to God. (Ps.127;1 ref.)

Our God answered by fire again when Elijah (My God is Jah) made the altar of stone as described in the first book of Kings, (Chapt. 18): "Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water which was in the trench".

When Solomon's father David bought the threshing floor (the temple site) from Arnan, the Jebusite " . . . David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and He answered him from heaven with fire upon the altar of burnt offering".

And God answered by fire when " . . . Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: And the Glory of the LORD appeared unto all the people, And there came a fire out from the LORD, and consumed upon the altar the burnt offering and the fat: which, when the people saw, they shouted, and fell on their faces". (Lev. 9;23, 24)

In order to amplify the difference between what we know as fire and God's fire, let's look at God's fire as an instrument of judgment as when ". . . Nadab and Abihu, the sons of Aaron, took either of them his censor and put fire therein, and put incense thereon, and offered strange fire before the LORD which he commanded them not. And there went out fire from the LORD, and devoured, and they died before the LORD". (Lev. 10;1) Scofield tells us that "The sin (having one's own way) of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was "will worship" which often has a "show of wisdom and humility". It typifies any use of carnal means to kindle the fire of devotion and praise."

We all remember, as an instrument of judgment ". . . The LORD rained upon

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Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven". (This is exactly as it was written 250 B.C. by seventy Rabbis in the library of Ptolomy Philadelphus at Alexandria. Septuagint trans.)

After Sinai, at Kadesh-Barnea (Barnea means burning) ". . . the people complained, and it displeased the LORD; and the LORD heard it; and his anger was kindled; and the fire of the LORD burned among them and consumed them who were in the outermost part of the camp. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched".

In the New Testament (or new Covenant) we read in the letter to the Hebrews (12;29) "For our God is a Consuming Fire". There's no mistaking it. In his second letter to the Thessalonians (1;8) Paul writes " . . . and when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and that obey not the good news of our Lord Jesus Christ".

And again, fire as an instrument of judgment (II Pet. 2;10) "But the day of the Lord will, come as a thief in the night; in which the heavens will pass away with a great noise, and the elements will melt with a fervent heat, and the earth also and the works therein shall be burned up". (Isa. 2;12 ref.)

God's fire is also used as an instrument of purification. Through the prophet Ezekial (22;20) God says "As they gather silver and brass and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you".

It is truly ominous when the prophet Zecheriah writes "And I will bring a third part through the fire, and will refine them as silver is refined, and try them as gold is tried; They shall call upon my name, and I will hear them: I will say it is my people: and they shall say, the LORD is my God. (13;9) Every man's works shall be made manifest: For the day shall declare it, because it shall be revealed by fire and the fire shall try every man's works, what sort it is. (Mal. 3;2) That the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. (I Pet. 1;7)

In the Old Testament there are more than five references to fire as a symbol of God's presence and power, the most interesting and familiar being the account of Moses at the burning bush. It reads like this: "And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: And he looked, and, behold, the bush burned with fire, and the bush was not consumed". (Ex.3;2) That ties up so tightly with "And God said unto Moses, I AM THAT I AM: and He said, thus shalt thou say unto the Children of Israel I AM sent me unto you. (14) Bringing this up to date, the same voice is easily recognized in the New English Bible, specifically in the eighth chapter of John's good news.

In the New Testament the fire of God's presence burns exceedingly bright on the Damascus road: ". . . And suddenly there shined round about him a light from heaven: And he fell to the earth . . .". "And Saul arose from the earth, and when his eyes were opened, he saw no man: But they led him by the hand, and brought him into Damascus."

God's fire is eternal. Probably the most familiar account of his eternal fire is in the story by Dr. Luke (16;24) having to do with a "certain rich man" who died and went to Hades. "And he cried out, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: For I am tormented in this flame". This is the "Outer Darkness' of Matthew 8;12. This is where "the worm (conscience) dieth not, nor is the fire quenched". (Mk. 9;44) "For God spared not the angels that sinned (There's that horrid word again) but cast them down to Hell, and delivered them into chains of darkness . . .".

Again, we'll admit this is pretty ominous reading, and that Hell shouldn't be mentioned in polite society, but Hell isn't a very polite place—with all that fire! That fire which burns but does not consume; where the conscience is in solitary confinement, and the broken record of the past is being played back ceaselessly.

Someone is sure to ask "Do you believe that there is a Hell?" That is a good question, for, of the twelve times that Hell is mentioned in the New Testament, eleven of those words are spoken by Jehovah (Jesus).

What is all this adding up to? (We hope you are still with us.) It is adding up to the knowing that "our God is a Consuming Fire".

But in our Great Light (The Bible) we are told also that "God is LOVE." Love is symbolized by the altar, and by all altars—of Sacrifice, of Burnt offering, of Incense, and of Shewbread—converging their symbolisms on the last altar, the Cross.

We'll never know here all there is to know about this altar of Love. Remember how dark it was?—from Noon until three o'clock? How the dark fire of God's wrath came down? The prophet Isaiah said "It pleased the Lord to bruise him". "His face was marred more than any man's". "He was cut off from the land of the living".

Here the fire of God's wrath consumed the dross of Him who was without blemish; who was made sin in our stead, and refined him as silver is refined, and tried Him as gold is tried, until in the mirrored surface of the ultimate refining God saw himself reflected in God the Son; and through the Son saw us, in Love. Surely it was then that our substitutionary Sacrifice cried out "It is finished".

TOM McCREA, 32°

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MOREHEAD CITY—BEAUFORT LADIES' NIGHT PARTY

The New Bern Scottish Rite Bodies held a Ladies' Night Party in Morehead City on the night of March 9th for the members and prospects in Morehead City, Beaufort and surrounding communities. The party was ably conducted by the very efficient Toastmaster, Brother Theodore Phillips, 32°, of Morehead City and the Invocation was rendered by the Rev. Guthrie Brown, the Episcopal minister in that city. The Address of Welcome was given by the Secretary of the Morehead City Chamber of Commerce in a very able manner.

A sumptuous meal was served by the Proprietor of the Rex Restaurant located six miles west of Morehead City and a splendid menu was placed before those present and very efficient service was given by the young lady waitresses. The outstanding part of this menu was Chicken Cacciatora, cooked in a style only known to the Italian Chefs. Everyone present thoroughly enjoyed the meal.

The main speaker of the evening was Judge J. W. H. Roberts, 32°, of Greenville, N. C. who gave a very eloquent and forcible talk on Scottish Rite Masonry. A number of prospective Scottish Rite Masons were present and the address of course was chiefly made to them, and judging from the enthusiasm shown at this party we may expect quite a number of candidates from Morehead City, Beaufort and surrounding communities. The assembled guests were dismissed with a prayer by the Rev. Guthrie Brown and all went home very happy indeed!

JONES INVITED TO PRESIDENT'S CONFERENCE

H.D. "Tarvia" Jones of North Main Street Raleigh, N. C. has been issued an invitation by President Kennedy to attend the President's Conference on Occupational Safety, to be held in Washington, D. C., March 6-8.

The Conference will bring together in the Nation's Capital more than 3,000 leaders of American industry, labor, agriculture, Federal, State, and local governments, insurance, education, science, health, and private safety organizations from all parts of the country.

Their purpose is to devise and then apply voluntary, cooperative means for reducing the 13,800 deaths and nearly 2 million disabling injuries occurring annually because of on-the-job accidents.

Mr. Jones is former Engineer Director of Safety of the North Carolina State Highway Commission having recently retired. He continues to be active in all phases of safety education. He is presently serving as program chairman for the Public Employee Section of National Safety Council Conference to be held in Chicago from October 29 through November 2 this year.

HERTFORD SCOTTISH RITE CLUB

The Hertford Scottish Rite Club held their semi-annual meeting on Thursday night, March 8, 1962, in preparation for the Scottish Rite Party to be held here on the evening of March 29, 1962. And as usual we are expecting our beloved and jovial brother, Charlie Seifert, along with several more of the splendid brethren from the New Bern Consistory, as our meeting would not be complete without them. We are expecting to have several good prospects present at our party on March 29th, and our good brethren from New Bern can help us sell the Scottish Rite to them. The Hertford Scottish Rite Club sent three of our Blue Lodge members to the Scottish Rite re-union in New Bern last November, and they traveled all the way from the 4th through the 32nd degree; and we are hoping to duplicate this at our re-union in April.

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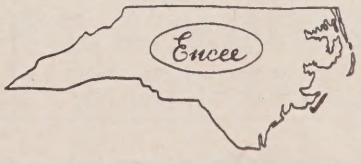

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February 22, 1962

Honorable Charles A. Seifert, Editor
The Bagpipe of The Scottish Rite Bodies
P. O. Box 1030
New Bern, North Carolina

Dear Noble Charlie:

First, I'm delighted to learn you are all OK and back at your desk. Regret I didn't know about your not being up to par while you were out. I could at least have written to you or dropped by to see you, for in my book you are among the select—able and capable group—man among men and leader of men, and I have greatly admired you for your worthiness and sterling EXAMPLE ever since I've known you and you have been my shining light in and through Masonry. Only hope I can justify further light.

I have just read your Secretary's Page in February Bagpipe, and while all of your pages have been good I believe this one tops them all—really gives every one of us plenty of food for the present and future.

We have another unsung hero, one who labours long and hard that we might have more light, and while his name doesn't appear under Temple Tomes, no one of our group could put out all the research and parallel reading and study it requires to come up with the wonderful work Tom McCrea gives us in his labours for February. I even get information on my early namesake—Hiram—believe I'm the third Jones in our clan named Hiram, and my grandfather, Hiram Jones advised me when I was a small lad he was named for his father and he was named for a great artificer, Hiram of Troy. This trait has followed the name through the ages it seems, at least through my grandfather and his son (Grandad—Mason too and P.M.)

I feel we need more Masons with the interpretation Tom gives us re: King Solomons Temple and the scripture references.

Really Tom's fifth and fourth paragraphs (before he ended) "The moral of all this . . .," and "What we mean . . . "—believe me he gives that extra hour and then some—and he should have greater recognition for this even tho I'm left at the hitching post at times. I appreciate his knowledge, ability, and untiring efforts to enlighten all of his brethren.

With every good personal wish always for you and yours.

Gratefully and fraternally yours
TARVIA H. D. JONES

How to Impress a Prospective Scottish Rite Candidate

1. Show him copies of "The New Age," the Voice of the Scottish Rite. Emphasize the five things The Supreme Council favors printed on back cover.
2. Explain what the Scottish Rite is doing for the Public Schools.
3. Show him the interesting and stimulating little book, "Our Public Schools."
4. Let him know that the Scottish Rite fights for **Freedom.** Show him our **Road to Freedom**—the thrilling story about how we came to have freedom.
5. Explain the strong stand the Scottish Rite takes for **Religious Liberty,** and show our little book that tells about it—"Church-State."
6. Explain that all of these things are the products of the minds and souls of men who were inspired by the Scottish Rite Degrees which they received at the hands of dedicated Scottish Rite Masons. Tell Him further:
7. That the Scottish Rite is a militant, aggressive, fastgrowing organization of over one-half million loyal Americans, and
8. That you believe he would enjoy being a part of it.
9. Therefore you are inviting him to sign a petition for the degrees from the fourth through the Thirty-second.

I'll bet he signs up! Try it!

Luther A. Smith, 33°
Sovereign Grand Commander.

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The Scottish Rite offers an unsurpassed field for the study of Masonry.

It enlarges upon and explains and applies the symbolism of Masonry.

It exemplifies and makes clear the truths and allegory of the Blue Lodge.

It presents an unequaled opportunity for the practical demonstration of the teachings of Freemasonry.

It gives one a fellowship in its literature, with the deepest minds and purest characters of Freemasonry.

It allows one to participate in the glorious work of spreading the doctrine of the Fatherhood of God and the Brotherhood of Man.

It gives one a greater incentive to higher thoughts and nobler deeds, because of a greater knowledge of one's responsibility and the history of the institution of the Scottish Rite.

It creates within one a greater love for chivalry; a greater respect for philosophy, and a never-ending love for one's Blue Lodge.

It enjoins on every brother the support of the American public school, nonpartisan, non-sectarian, efficient, democratic; for all of the children of all the people; equal educational opportunities for all.

It inculcates patriotism, love of the flag; respect for law and order and undying loyalty to constitutional government.

It carries out the sublime principle of Masonry by cooperating in every way with the Blue Lodge by maintaining an ever-increasing interest in Masonry.

It brings the brethren from various lodges together at frequent intervals whereby the Spirit of Brotherhood and Fraternity is reflected in everyday living.

Fifty Year Pin Awarded to our Secretary. L to r—Harry Soufas, 32°, Master of Doric Lodge No. 568, C. A. Seifert, 33°, Secretary New Bern Scottish Rite Bodies and Grand Master James W. Brewer, 33°.

The above picture represents a very inspiring experience in the history of Doric Lodge No. 568. On the night of Friday, February 23, a Veteran's Emblem was presented to our own beloved Secretary, Charles A. Seifert, 33°, who had achieved the distinction of membership in the Blue Lodge of more than 50 years. Doric Lodge made quite an occasion of the affair and was honored with the presence of the Grand Master, Most Worshipful James W. Brewer, who presented the award to Brother Seifert, assisted by Worshipful Brother Alfred A. Kafer, Jr., Grand Marshal of the Grand Lodge of North Carolina, and Most Worshipful Brother Robert L. Pugh, Past Grand Master. At the conclusion of the ceremony, the Grand Master in an inspiring manner paid tribute to the rich Masonic career of Doric's newest veteran and expressed the prayer that the Supreme Architect of the Universe might grant to him many more years of usefulness and service to the Craft. Brother Seifert responded with a recital of some of the highlights of his experiences in Masonry, and in a very interesting and humorous vein, he dwelt at length on the opportunities now confronting the brethren. Present also to witness this event was Brother Seifert's son, Charles, from Salem, New Hampshire. There was also a large number of visitors from other lodges in the area.

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ELIZABETH CITY SCOTTISH RITE CLUB PARTY

By Louis S. Bell, Jr., 32°

The Elizabeth City Scottish Rite Club in preparation for the Spring Reunion to be held in New Bern, April 10-12, 1962 held its second quarter meeting March 21st. in the Masonic Temple, Elizabeth City. The Club which our good friend Neil Vester assisted in organizing just prior to the Fall Reunion last year has made excellent progress since inception. The Club has rallied behind president S. A. McPherson, Jr. and has grown to 83 members at this time.

The Ladies of the Elizabeth City Chapter, Order of the Eastern Star, served the members and several prospective candidates a good old fashioned Chicken Pot Pie Dinner with trimmings and every one present showed signs of enjoyment.

Brother McPherson reminded the brethren of the importance of securing petitions early and also the area would like to see a large number of candidates attend the Reunion.

Several members of the Elizabeth City Club planned to be in Manteo, N. C. Mach 23rd when the Scottish Rite will host a dinner for all Scottish Rite brethren and prospective candidates in that community. It is hoped that the good brethren in that area will be interested in forming a Club in Manteo within the near future.

LADIES' NIGHT PARTY ON OCRACOKE ISLAND

Reverend Clyde McCarver, 32° from Washington, N. C., whose articles "With Mouth To Ear" appear regularly in The Bagpipe, was the guest speaker at a Scottish Rite Ladies' Night Party at Ocracoke, Friday evening March 2nd. The delicious banquet was served at the Island Inn to a guest list exceeding sixty Scottish Rite and Master Masons and their ladies.

The second Ladies Night Party ever to be held on the island began with the Invocation by Brother Neafie Scarborough, 32°. The Reverend R. D. Shinkle, 32° was the master of ceremonies. Brother Elisha K. Esham, 32°, president of the Ocracoke Island Scottish Rite Club welcomed the Masonic brethren and their ladies.

Our loveable Secretary Charlie Seifert, because of doctors orders, was unable to attend and give words of wisdom to the Master Masons who were guests.

The local Scottish Rite Club furnished the entertainment consisting of musical renditions by "Two Lads and A Lass", a duet with piano accompaniment presenting "songs old and new".

The speaker, well versed in Scottish Rite Masonry, told those presetnt the many advantages offered in Scottish Masonry. His levity was thoroughly enjoyed, his admonnition to Master's of the Royal Secret were heeded and his recommendations to embrace the degrees of the Scottish Masonry were accepted, as is evidenced by the petitions already in the mail to our genial Secretary.

Visitors from off the Island included Mrs. McCarver, wife of the speaker.

All arrangements were in charge of the local Scottish Rite Club, Brother John Gallop, 32°, chairman.

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Deaths	Date of Deaths
Roy Linwood Davis, Jr., 32°, Manteo, N. C.	March 15, 1962
William G. Jones, 32°, Kinston, N. C.	July 16, 1961
Clay Carter Studdert, 32°, Greenville, N. C.	March 4, 1962

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Harry L. Mann, 32° ..... Vice-President
Audrey B. Hardison, 32° ..... Secretray-Treasurer

Chowan County Scottish Rite Club
John Simpson, 32° ..... President
Willard Rhoades, 32° ..... Vice-President
William Bunch, 32° ..... Secretary-Treasurer

Elizabeth City Scottish Rite Club
Sam McPherson, 32° ..... President
C. A. "Gus" Garrett, 32° ..... Vice-President
L. S. Bell, Jr., 32° ..... Secretary-Treasurer

Grifton Scottish Rite Club
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Walter Dawson Murphy, 32° ..... Vice-President
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Roy F. Collins, 32° ..... Vice-President
Leslie Parker, 32° ..... Secretary-Treasurer

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Jack G. White, 32° ..... Secretary-Treasurer

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J. L. Flowers, 32° ..... Vice-President
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M. J. Stokes, 32° ..... Secretary-Treasurer

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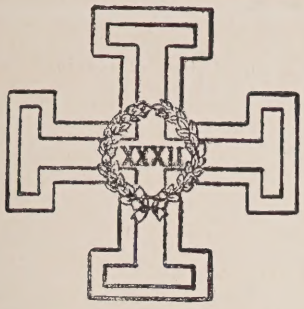

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I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

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Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

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No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____ If you answer "yes" to this question give particulars.
Yes or No

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Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

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Amount of fee accompanying petition, $_____
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Sign _____
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*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

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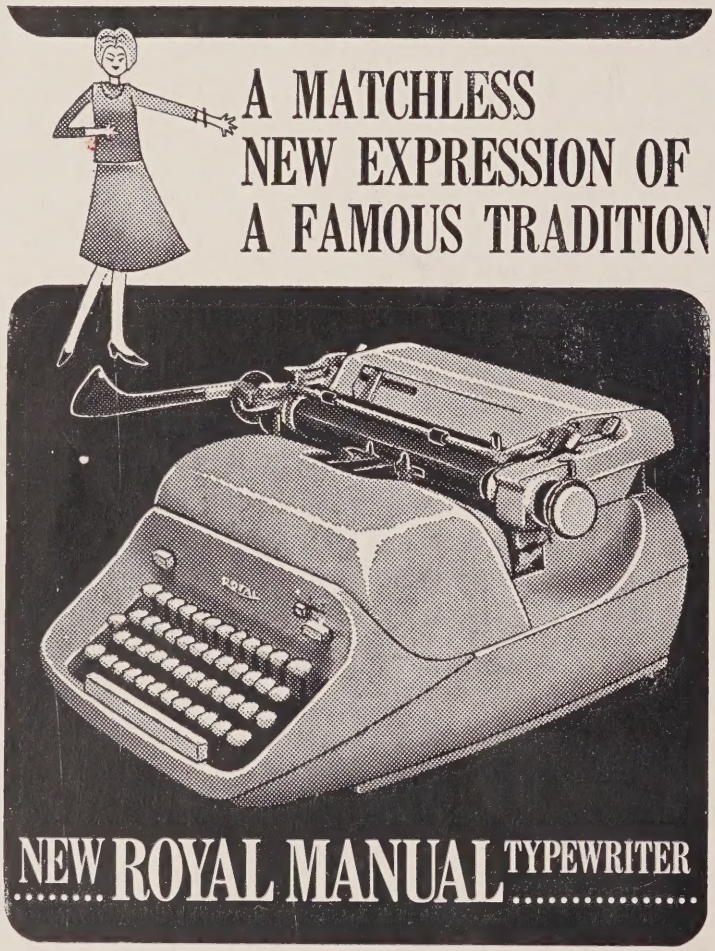

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